

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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“Men love darkness today rather than light, just as they did in the days of the Redeemer. They are blinded against truth and righteousness; they see it not. Our mission is to proclaim it.”—
JOSEPH FIELDING SMITH.

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THE MORMON CONCEPT OF MAN'S DESTINY

ELDER JOHN K. EDMUNDS

THE title of this short address, the “Mormon Concept of Man's Destiny,” is broad and far-reaching, and presents to the mind questions of vital importance and unending interest. “If a man die, shall he live again?” the question, thus put by the Prophet Job, together with the complementary question, “Where, and in what condition, shall man live?” have exercised the minds of men from the dawn of history. If a man die, shall he live again?—and if so, where and in what condition? The hopes, the fears, the longings of all mankind are wrapped up in these questions. They are indeed momentous problems of the race.

I shall pass over the first question, “If a man die, shall he live again?” with the words of Tennyson, “Nothing was born; nothing will die. All things will change.” And, assuming that man never really dies, I shall limit my address to the consideration of the second question, “Where, and in what condition shall man live” after the change called “death”? In other words, “What is man's destiny?” This question I shall discuss from the viewpoint of that interesting and, to most people, enigmatic religion, Mormonism.

First, let us perform a surgical operation on that word “destiny,” removing from it all taint of fate, inevitable necessity, compulsion, or predestination. Mormonism has persistently refused to accept the dogma that men are predestined to do good or evil, or to be saved or damned. The word “destiny” as used in this address, has nothing of the element of compulsion or predestination connected with it. It is a fundamental tenet of Mormonism that free agency—freedom to choose—is the God-given prerogative of man. Man's destiny is largely dependent upon his aspirations and will power; or, rather, the use to which his talents, powers, and faculties are put by his aspirations and will power.

No discussion of man's destiny would be complete without

mention of his origin. When we speak of the origin of man we generally have reference to the creation of his body; and of all the great mistakes man has made concerning himself, this is the peer of any—the mistaking the body for the man. The Saviour on the cross said to the penitent thief, “Today shalt thou be with me in paradise.”

The “me” referred to was not the body of Christ, which remained on the cross until it was removed and buried; the “me” referred to was the individual intelligence, the immortal spirit, which went to Paradise, as did the spirit of the penitent thief. There, in that Paradise, the disembodied Christ, as Peter advises us, preached to other disembodied individuals who had lived on earth in the days of Noah. The body of man is no more the complete man than the glove is the hand, or the cloak the body.

Mormonism proclaims to the world that “man, as an individual intelligence,” as an acting, thinking spirit being, “existed before his earthly body was framed” and shall continue to live after the dissolution of the body; that this life is but a continuance of man’s immortal career; that birth is no more the beginning of man’s existence than death is the end; that both birth and death are but changes. The poet, Wordsworth, put it very beautifully when he said, “Our birth is but a sleep and a forgetting.” We believe that man’s body, except for deformities and disfigurements, is in the very form and fashion of his spirit. “the perfect body being the counterpart of the perfect spirit, and that these two, body and spirit, constitute the soul.

Mormonism further proclaims that these immortal spirits, whose existence antedates that of the bodies with which they were provided at birth, were and are actually and literally the sons and daughters of God, our Eternal Father. And I humbly express our belief in an eternal Mother, who was and is actually the mother of our immortal spirits.

MAN is the very child of God, “born in the lineage of Diety,” heir of the gifts, talents and boundless possibilities of his Divine parents. Blessed with freedom of choice, he aspired, willed and progressed in the life before this. In keeping with the programme of development and progression outlined by his Divine parents, to which he gave his approval, man came to earth. Here he receives a body of flesh and bone which he shall enjoy throughout the eternities to come; and here he also undergoes the experiences of earth life. Here he suffers pain and sorrow, learns obedience, develops confidence, self-assurance and faith, experiences the joys of service and achievement, provides earthly tabernacles for other immortal spirits, and, finally, passes through the change called death—all part of man’s sublime destiny.

Temporarily disembodied, man at death passes into the realm of spirits where his elder brother, Christ, ministered during the three days interval between His death and resurrection. Taking with him all he has gained by way of experience and knowledge, but deprived of his body of flesh and bones, man dwells in this spirit realm until the day of his resurrection. Here those who met the problems of earth-life nobly, who yielded not to sin and temptation, but who lived in harmony with the laws of God, are in a state of great happiness—called

Paradise; while those who failed to measure up to the standards and requirements established by God for their eternal welfare, are in a state of remorse, sorrow and regret, which is "as a fire that cannot be quenched," and this state of suffering is called "hell." The suffering called "hell" is the natural and inevitable result of wrong doing; the result of both malfeasance and non-feasance.

I quote the words of Emerson who, in his essay entitled, "Compensation," says: "Crime and punishment grow out of one stem. Punishment is the fruit that unsuspected ripens within the flower of the pleasure which concealed it." Mental anguish and suffering are the companions of an awakening conscience, the inevitable results of the realization of lost opportunities, of duties violated, of responsibilities and obligations unperformed. Ultimately, the suffering I have referred to will bring about a reformation in the lives of those who experience it and cause them to conform their lives to laws of happiness and progression, revealed by God and known as the Gospel of Jesus Christ.

THE Mormon religion embraces a belief in the actual resurrection of the physical body. We believe that, even as Christ took up His body after His sojourn in Paradise, so in the due time and wisdom of God, shall all His sons and daughters, who have inhabited the earth, likewise take up their bodies in a state of incorruption—no more subject to the ravages of disease and death—and that body and spirit shall be thenceforth united eternally.

Mormonism teaches that all men shall be resurrected, and that all men, save only a few who have forfeited their power to reform, shall be saved in the kingdom of heaven; saved by conforming their lives to the Gospel of Jesus Christ. But, while adhering to the belief that salvation will be universal, the Mormon Church takes the stand that the degree of exaltation of souls in the kingdom of heaven varies with the individual and is dependent upon his previous conduct. "Every man shall be judged according to his works," said the Apostle John, and we believe and conceive it to be man's destiny to attain as he merits. We also hold it to be true that "Whatsoever principle of intelligence a man attains to in this life shall rise with him in the resurrection." St. Paul aptly describes this condition in his letter to the Corinthians. Speaking of the state of men in the resurrection, he says:

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. (1 Corinthians 15: 40-42.)

The Mormon Church expresses its belief that in the kingdom of heaven there are three principal divisions of glories; the highest or Celestial glory, being likened by Paul unto the sun; the intermediate or Terrestrial glory, being likened unto the moon; and the lower or Telesstial glory, being likened unto the stars. Each of these divisions or glories is in turn divided and subdivided, and every man will be elevated to the place or station he is fitted

to occupy. This scheme of things is beautifully expressed in a revelation to Joseph Smith, the Mormon prophet, and recorded in the book known as the Doctrine and Covenants.

Mormonism further conceives it to be a truth that the earth upon which we live will undergo a change, be sanctified and glorified, and become a Celestial planet, inhabited by Celestial beings. Then, indeed, "The meek shall inherit the earth." Families and relationships, formed on earth under and by the authority of God, shall be perpetuated eternally in this Celestial kingdom.

We believe it even possible that some of the more progressive souls in the Celestial kingdom may ultimately reach the heights of Godship. This exalted belief was humbly expressed by a leader of the Mormon Church in these words, "As God is, man may become." The Saviour said, "Be ye therefore perfect, even as your Father in heaven is perfect." Many people will feel that this Mormon concept of man's destiny is too noble and exalted for man. There are men who believe that man is no more than a "trivial incident in a universe where the reverend and important features are space, time, gravity, energy and radiation." When we consider man in his present lowly station and compare him with the great universe, he may seem small, indeed, and insignificant; but he is more important than all the splendour about him, for the splendour is but the handiwork of God; while man is His son! He achieves dominion over a few things in this life; he may achieve dominion over countless things in the eternities ahead. Among all living creatures the rule seems to be that like begets like; that each produces after his kind.

If man is the child of God, why should not he become like unto his Father? That all men will become more God-like and that some may attain the very ranks of Godship—such is the exalted concept of man's destiny as viewed from the Mormon position. How inspiring is this concept; how glorious this hope; how majestic this destiny of man!—(Address delivered April 8, 1934, from the Columbia Broadcasting System Studio in Chicago, Illinois, U. S. A.)

"SEEING WITHOUT SIGHT"

By RUTH STEVENSON

AND I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. (Isaiah 42: 16.)

There are some people who, in the language of our Saviour, having eyes to see, see not, and having ears to hear, hear not; but there are others who are not blessed with physical sight yet they see. And not only do they see, but through the use of modern inventions they are able to read; to read the words of eternal truth as contained in the Holy Scriptures to which the gift of the Holy Spirit lendeth understanding.

In Second Nephi, twenty-seventh chapter, twenty-ninth verse, we read: "In that day shall the deaf hear the words of the book,

and the eyes of the blind shall see out of obscurity and out of darkness."

This prophecy has surely been fulfilled in my case, for though my eyes have been shut yet the windows of my soul have been opened and to me there has come the sweet knowledge of the truth of the Gospel of Jesus Christ—the power of God unto salvation. It is not by physical eyes that I see, but by the light of the Holy Spirit that dispels all darkness; the Comforter that "beareth record of the Father and teacheth the peaceable things of the kingdom." And the Sunday School has played a great part in helping me to gain this testimony, which is a glorious heritage to me—the joy of the present, the hope and promise of the future when there shall be a restitution of all things. One compensation to me is that the uglier things of life are shut from view while the mind can more freely contemplate beauties that the eye could never penetrate.

Truly the Lord in His wisdom has brought forth in this day of restoration all the instrumentalities necessary to enable us to gain knowledge and to enable us, no matter what our condition, to stand firm under the pressure of life.

For a closing thought I have written the following :

I THANK THEE!

O, God, I sit in deepest thought,
O, Saviour who forgiveth sin!
'Twas Thine own radiant Light I sought :
Now, Father, keep me pure within.
Thy Heart alone can understand
My gratitude for Thy strong hand.
I thank Thee, O, I thank Thee!

Thou giveth and Thou taketh, too,
Thine eyes and honest Heart know best ;
My gifts are great, my losses few.
Through Thee, Almighty God, I'm blest
For Power to love Thy birds and bees,
For mountains, meadows, flowers, trees,
I thank Thee, O, I thank Thee!

I humbly offer thanks to Thee
For break of day, for dark of night ;
For spacious land, for bounding sea,
For roaming beast, for birds in flight ;
For pain that beats against Life's shore,
For all of these and many more
I thank Thee, O, I thank Thee!

Thou giveth first to me my life
And then, Thou maketh me to sleep,
Thou keepeth me from sin and strife,
Thou raiseth me from out the deep.
Thou giveth grief and pain to test,
And last of all, Eternal Rest,
And for it all, I thank Thee.

That God may add His blessing, I pray in the name of Jesus Christ. Amen.—(Topic given by Sister Ruth Stevenson of the Utah State School for the Blind, at the Conference of the Deseret Sunday School Union, April 8, 1934.)

MORONI THE FAITHFUL

By NORA A. DAVIS

ONE of the choicest gifts anyone can bequeath to the world is himself at his best. Each of us gives this contribution according to his opportunities, and to his ideas of values and ideals. Moroni thought more of his testimony of the Saviour and of preserving the sacred plates of the Book of Mormon than he did of his own life. That was one way he gave himself in a super-gift. Everything else was secondary to these spiritual duties. No precaution or effort was too great for him to take in protecting the holy records. He was faithful in his care of them in life, in death, and in resurrection.

Moroni was born and grew to manhood in the terrible civil war time previous to the final struggle between the Nephites and Lamanites. He was an officer under his father Mormon, and commander of a corps of ten thousand men in the last battle. In this war of annihilation all the Nephites were killed save twenty-four strong men, and a small number who escaped southward, and a few dissenters who joined the Lamanites. Moroni and his father were among the twenty-four survivors.

Living in that wicked age and passing through the blood and destruction of the final battles it was singular for Moroni to place emphasis on spiritual things above all else. In spite of every opposition he was determined to obey the teachings of his faithful father, and always be true to his calling and testimony. He had the insight and vision of the value the records would be to a future generation, and forgot himself in his resolute efforts to preserve them.

Moroni's last days were anything but pleasant. The rigor of the northern winters, and the necessity of supplying himself with clothing, food, and shelter, added greatly to his difficulties. Then his very existence was in jeopardy. In fact, for the most part, his life was filled with great personal danger, and constant anxiety for the safety of the records. At first he had his father and companions for company, but sixteen years after the last battle he was the only faithful Nephite living.

In 400 A. D., he wrote :

After the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted down by the Lamanites, until they were all destroyed.

And my Father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. (Mormon 8: 2-3.)

During the next twenty years he lived alone, finishing up the Nephite history and abridging the Book of Ether. After he had finished this he wrote :

Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished, and I make not myself known to the Lamanites, lest they should destroy me.

For behold, their wars are exceeding fierce among themselves; and because of their hatred, they put to death every Nephite that will not deny Christ.

And I, Moroni, will not deny Christ; wherefore I wander whithersoever I can, for the safety of my own life. (Moroni 1: 1-3.)

Rather than sacrifice his testimony he lived as an outcast, his life in constant peril for those last twenty years. During this time alone he must have longed for human companionship. But he refused to sell his soul for this association. He chose the harder but wiser course of remaining faithful and protecting the records at all hazards.

His loneliness must have been trying at times, and yet it was not as depressing as it could have been, as he realized he was sacrificing for a great cause. He knew what he was doing was tremendously worthwhile. Then he was sustained spiritually from heaven. On one occasion he and his father had a visit from the three Nephite apostles. Then most of the time he was occupied in literary work connected with the plates. I wonder if he could have stood his solitude without an occupation, and without great spiritual fortitude and vision?

In 420 A.D. Moroni sealed up the records and hid them away in a stone box in Hill Cumorah. His earthly work was then done. In speaking of his passing he once wrote:

And whether they will slay me I know not.

Therefore, I will write and hide up the records in the earth, and whither I go it mattereth not.

How he met the final end we do not know, but we are sure he was always faithful to his trust as custodian of the holy things in his care; and although he died the last representative of a fallen race, his tenacity in giving his best to safeguard the sacred records in his charge makes one marvel at his great strength of character and spiritual endurance.

IN the dramatic restoration of the Gospel in this dispensation, Moroni, as a glorious angel and resurrected being, was just as careful with the plates and other articles with them. He would not even allow Joseph Smith to touch them at first. Before he permitted the Prophet to remove them he required him to wait four years, during which time he yearly instructed him concerning their sacredness. He warned the boy many times that the plates could not be used for financial gain, that their value was greater than money, because they contained the fullness of the Gospel, and that he should make every endeavour to preserve them or he should be cut off.

Joseph heeded the warnings, and used many successful strategies in keeping the plates safe during their translation. After this was accomplished the angel appeared to the Prophet and received back the plates in his care.

Moroni's watchful care over the plates fully tested him. It required more than his time in mortality. On this earth he gave his life to the cause, and now in a resurrected state still functions as custodian.

But glorious has been his reward, for to him came the well-earned honour of being the angel to fly from heaven bearing the everlasting Gospel to the earth in the last days.

(Continued on page 365)

THURSDAY, JUNE 7, 1934

EDITORIAL

"SOVEREIGNTY OF GOD OR CHAOS"

NOT long ago we read in a London newspaper that a speaker in the "Assembly of the National Council of Evangelical Free Churches" was reported as saying: "The whole experience of our race and its present conditions confront us with the inescapable choice: Sovereignty of God or Chaos." Is the "choice" stated in language too strong? We think not. If the Golden Rule does not more largely guide in the affairs of men and nations than it is doing today the outlook for the future is black indeed.

But can men accept and practise the Golden Rule and reject the two great commandments? They are not likely to. But when men accept the teachings of Jesus and apply them in their conduct, they must believe in the existence of the Father and therefore in the brotherhood of man. And it is only when this belief becomes a living faith with men that the Golden Rule can become a governing factor in their lives.

Now the future seems to be getting darker and darker, until the outlook at times appears positively black. Greed, selfishness, ambition and fear in varying degrees appear to be dominant in every nation. How can peace come without justice? But how can justice prevail without love? And how can love become universal with God left out of the picture? Impossible. Hence to us it appears that the reverend doctor was right when he said we must accept God or chaos.

"Now really," one asks, "why must we do either of these things? The world has always gone on and civilization, on the whole, has progressed from lower to higher levels and God has not been recognized as ruling." Suppose we grant that this is true. We must recognize, however, that conditions were never before just like they are now. The general level of intelligence among men was never so high as now. We live in a world of plenty. There is an abundance of food and yet millions are hungry. We possess the means of supplying all the shelter and clothing and other things needful for the comfort of the whole human family, yet there are myriads of people in every nation who suffer from the lack of these things. And men in these times are too intelligent and the multitudes know too much and possess too much power to endure their sufferings for long. Most thoughtful people seemingly believe this to be a fact, including present day rulers of nations, some of them having no apparent hesitation in saying so. Hence every nation is concerned with

the problems of how to establish stability within and security without.

Now there appears to be general agreement on the proposition that peace within and security without must rest on the principle of "social justice." But how bring about social justice? Attempts to do this are, so far, succeeding badly or not at all, because individual and national selfishness, manifested in countless ways, has not surrendered. And selfishness, with God out of the picture, will hardly be able to surrender. And so the prospects are that, on the whole, conditions will go from bad to worse. Oh yes, there will be temporary halts here and there while this and that expedient is being tried, but in the end the masses will have lost their patience and then chaos will ensue. This will mean misery, suffering, horror for all and death to myriads of people.

Satan is loose in the land. These are the "last days" and he knows it. He delights in the cries of woe from the throats of the suffering. He is "working overtime" to accomplish human destruction and the overthrow of the work of the Lord among men. But in the end Satan will be overcome. For Christ will return to earth, establish justice and reign in righteousness. In the meantime the extent to which men shall be saved from suffering and destruction will depend on the degree to which they give up their selfishness, strife and wickedness. So the urgent need of the hour is repentance. Temporal as well as spiritual salvation requires a genuine acceptance of Jesus Christ and the incorporation into the affairs of men and nations of the principles He taught.

Hence to all the world the elders of the Church of Jesus Christ of Latter-day Saints cry repentance, the sure means of saving mankind from the chaos that otherwise will come upon the nations. Let the people read their Bibles and study the divinely inspired prophecies. The Lord's word will not fail. Noah called upon his people to repent. They heeded not, and suffered the consequences he predicted. In this day also divinely commissioned men are preaching repentance. If the people would only hear and obey, all would be well.—M.

THE MANCHESTER M. I. A. CONVENTION

THE Mutual Improvement Association's British programme with its multiple departmental and activity objectives is carrying on! That was the message and deep impression of the district festivities conducted at Manchester on May 19th.

Last October, the British Mission Y. M. and Y. L. M. I. A. Boards announced the purposeful activity requirements of the "Branch Achievement Programme." This was explained as a "concrete plan for developing our gifts." The five branches of the Manchester district, under thoughtful executive leadership,

are well away in fulfilment of this 1933-34 slogan-obligation. Mass participation was asked; a hearty response from loyal workers in Manchester district has been given. It found consummate expression in the eventful day of Saturday, May 19th.

In the well-decorated Manchester Branch recreation hall, banqueting began the day's festivities. Appropriate toasts, a tasty spread, M Men and Gleaners, and gay friendliness filled an atmosphere charged with Gold and Green. Approximately one hundred were served by efficient Gleaners, under the direction of the Y. L. M. I. A. officers of the Manchester branch.

The keynote of future growth was sounded by the visit of several of the Mission M. I. A. authorities. In instructive and constructive terms, the convention session was first addressed by Sister Catherine L. M. Horner, President of the British Mission Y. L. M. I. A.; and in turn by Sister Madeline E. R. Hill, of the Community activity Committee; John Bleakley, Secretary of the Y. M. M. I. A., and others. The glorious opportunities afforded in the new departmental features, namely, the M Men, Gleaners, Bee-Hives, and Boy Scouts, were featured, and enthusiastically received by the M. I. A. workers assembled. The convention report, prepared by President B. Fred Pullham, pointed out that several of the district's branches were already engaged in phases of the departmental programme, with prospects bright with possibilities for 1934-35.

The crowning event of the day occurred with the presentation of activity awards, the announcement of the winner of the special Manchester district award for "Branch Achievement," and the performance of the winning contest play. The whole affair was a testimony to the efficacy of intelligent planning, and showed clearly the benefits of full organization of Y. M. M. I. A. and Y. L. M. I. A. Each branch was reported with consistent organization for both the young men's and young ladies' auxiliaries.

IN listening to the harmonious rendition of "Carry On" by the prize-winning chorons from the Rochdale branch, one was thrilled—not by the evident fact that here was an excellent choral society in embryo, but that it was representative of four similar choruses, all developed through adherence to the requirements of the "Branch Achievement Programme." Term it fascinating to turn the pages of the model "Treasures of Truth" book exhibited—the painstaking effort of a Gleaner Girl. But term it more than fascinating to realize that this one symbol of individual personality was but answering the roll for a score of other precious volumes, just as complete. To witness the Hyde Branch presentation of the two-act play, "The Hotel Riposo," on an effective stage constructed for permanent use by the skilful elders, was an event worth the formation of a queue; but more worthwhile, in that too, it showed in ninety minutes, what other four branches had worked for during many past weeks in Drama activity. More than satisfactory it was for Oldham Branch to walk off with the banner for the greatest progress in "Branch Achievement"; yet it was a source of joyous pride to know that every branch had mutually improved, through the planned activity of the "Branch Achievement Programme." Branch Honour Day for five Manchester branches the first week in June, bids fair to be a most noteworthy event.

This M. I. A. Convention, first of its kind with its keynote of future progress and recognition of a worthy past, stands as a challenge to those who would make each day their masterpiece. It represents a standard in activity, in achievement, growth and progressive outlook for all to emulate. Future mansions will be built more stately. The message of the M. I. A. Activity Programme was made real—"More than amusement, we must emphasize the fundamental ideals and standards of the Church." It heralds future welfare in joyous activity for happy groups through the effective means of the five-class Mutual scheme—this, for the countless thousands not at present enrolled. Such demonstrations will be amplified in the coming season by the wise inauguration of M Men, Gleaner, Bee-Hive, and Scout classes in our weekly Mutual meetings. In the spirit of the Manchester Convention, let us "Carry On."—G. HOMER DURHAM, President of the British Mission Y. M. M. I. A.

THE NEXT SKETCH of the *Star's* series, "Highlights in Local Leadership," will appear in the June 14th issue. Subject of the article will be Thomas Irvin Watkins, of the Bradford Branch.

CONSISTENCY—THE EVIDENCE OF TRUTH

ELDER HENRY R. PEARSON

COME now, and let us reason together, saith the Lord. (Isaiah 1:18.)

THE scientific revolution of modern times, largely the result of the inductive method of gaining truth that has made men think for themselves in weighing evidence, has brought a new conception of the relationship of truths, one to another. The interdependence of evidence is universally recognized in the material world. The result has been the elimination of conflicting conceptions in the accepted facts of the scientific world. Before any inference is accepted, it must agree perfectly with known truth. When new conceptions have been advanced which conflicted with the old, one or the other had to be disproved before a satisfactory conclusion could be attained.

Failure to utilize his thinking power has often led man into accepting and holding tenaciously to conflicting ideas. Especially has this been true in the realm of religious philosophy. Thus men have not found it difficult to accept both the complete omnipotence of God as commonly understood by professed Christians, and the idea that man possesses his absolute free agency. The former idea was traditional; teaching that God is ultimately responsible for everything and every condition that exists, as well as going to the extreme of teaching that God created the earth out of nothing. The latter idea formed the basis of political and social government, since all law presupposes that the person governed has the freedom of choice to do what he wills. Yet free agency of man and the omnipotence of God in this traditional sense are incompatible.

It is a strange fact that many fail to recognize the need for consistency in religious matters. It is difficult to understand how reasoning man can credit to the Gospel of Jesus Christ doctrines and teachings which are not in harmony one with another. Imagine—Jesus Christ, the embodiment of perfection being the author of a gospel whose teachings cannot be reconciled! The Reverend John Bevan, M.A., makes a candid statement concerning the attitude of many toward religious beliefs in an issue of the *Christian World* of November, 1933. A question is submitted asking for an explanation of how the two doctrines, one that the righteous at death go straight to heaven, and the other that Christ will come again to judge the quick and the dead, can be reconciled. After discussing the antiquity of the two doctrines, the Reverend Bevan writes:

You can't reconcile the two. Don't try. People are rarely logical in their religion, and seem able to hold beliefs that cannot be reconciled. You can understand it. The notion of Christ as judge of the earth goes right back, and however we reject it on logical grounds, it comes back into the mind time and again like an ancestral memory, pervasive and insistent. It has by now become an innate idea in Christendom, and it takes many years to uproot an inveterate notion. But it is on the wane, and will doubtless disappear. Meanwhile, there it is: in company with the belief that we go straight to heaven. This latter is much more widespread, and at least in Protestant Christianity is gaining ground over the other.

The thinking man cannot accept two contradictory ideas. Where two or more contradictory ideas are advanced, it is obviously possible for only one to be right. Consistency is the characteristic of truth wherever it is found, whether it be in the material or the religious realm. Truths are consistent one with another, and truth is consistent with reason. The Gospel of Jesus Christ is truth, as it is written, "Thy word is truth." If consistency and reason do not characterize a doctrine, nothing could be more certain a proof that that doctrine is foreign to the Gospel of Christ. Verily do the sects of professed Christendom "teach for doctrines the commandments of men."

THE absence of clarity and harmony in the teachings of professed Christianity is the inevitable result of departure from the only sure source of truth. Christ found the Jews steeped in the incongruous contradictions of the traditions of the elders, because men had become content with their own wisdom and no longer depended upon the revelation of God's will for their guidance. The purity and reason of the doctrines of the Saviour stand out in bold relief when He clashed with the hypocrisy of Judaism. But again men resorted to their own wisdom in teaching the things of God, and the result has been a complete departure from the rational consistency which made Christ the perfect teacher.

The idea is widespread that all churches are teaching the Gospel of the Saviour, and that it matters not which way men go to heaven. A great step of progress will have been taken when men realize that two sects teaching contradictory doctrines cannot both be right, cannot both be expounding the Gospel of Christ. Where churches disagree on principles of the Lord's teachings, only one can be right or else they are all wrong. The

vital responsibility devolves then upon every rational man to consider the evidence, and decide for himself which is the Church of Jesus Christ. Consistency of doctrine is a powerful evidence.

The Church of Jesus Christ of Latter-day Saints, teaching as it does the purity and fulness of His Gospel, offers to all the religious philosophy of the Christ, consistent in every detail, and wholly rational to the thinking mind. It recognizes that the same evidences which characterize truths in the material field will also be characteristic of the greatest truths of man's existence. Since consistency is the primary requisite in all truth, any conceptions not in harmony with each other cannot possibly be part of the Gospel of Christ. Harmony pervades only in truth. Consistency is a powerful evidence of truth, and contradiction is a certain proof of error.

MORONI THE FAITHFUL

(Concluded from page 359)

Like Moroni, we are all faced with problems and ideals that test us, and to which we have to be faithful even though we stand alone.

We all have sacred things entrusted to our keeping. Our lives, and the way we live them are holy charges. We also have our dear ones, our friends, our testimonies of the Gospel, and our ideals to protect from evil at all times. Moroni's zealous love of right and truth is an example worthy of our emulation.—(*Relief Society Magazine* Vol. 18.)

SCOTTISH DISTRICT CONFERENCE

THE peaceful and encouraging truths which give our lives meaning and direction were beautifully expounded by mission authorities, elders and local members at the annual spring conference of the Scottish district. May 27th was the date of this occasion, which is a milestone in the lives of all who are interested in the progress and activity of the Church in Scotland.

The morning session, after the preliminary Sunday School exercises, was devoted to Priesthood and Relief Society group instructions. And in the afternoon session auxiliary organizations, particularly those of the Mutual Improvement Association, were described and their purposes explained. Those participating in the afternoon session were Robert McQueen,

Ellen Martin, Walter Foote, and Margaret Graham. Their talks were interspersed by a vocal rendition from Sister Mary Finlayson, and were augmented by remarks from Brother and Sister William Murdoch, of Salt Lake City, Utah, President Murdoch's parents, who were conference visitors. They expressed their keen delight at being in Scotland, the land of their parents, and extended to the membership assembled the greetings of the saints in Salt Lake City. Elder Richard S. Bennett, of the *Millennial Star* staff, also addressed the congregation in the afternoon session.

The district president's report was presented by President William Murdoch, and Elder Lane W. Adams presented the names of the

Church Authorities for the sustaining vote of the members assembled.

Many members and friends from the scattered branches of Scotland assembled for the evening meeting. President Murdoch was the first speaker of the evening. His remarks centered around the pertinent fact that man must be called of God to officiate in the ordinances of the Gospel. Elder Frank R. Bennett next spoke for a few minutes. He told of the astounding progress of Scouting in the Church. It was interesting to know that the Mormon Church, in proportion to its membership, leads all other Christian denominations in Boy Scout enrollment.

Sister Rintha Pratt Douglas, in her noble way, told of the characters of a number of the early Church leaders, and for Scotland she expressed deep reverence, as her mother was born in Glasgow, and her father, Orson Pratt, was the first missionary to preach the Gospel in Scotland. Because she has had the privilege of associating with a number of the great leaders of the Church, her remarks were especially interesting to the congregation.

President Douglas's words were inspirational. He pointed out that the Church was established by a prayer, and has continued to grow and develop by prayer. Notwith-

standing the persecution that has always followed the Church, it has never ceased to press onward and forward. He remarked that he could not understand how people could doubt the reality of modern revelation in the light of the advancement along all lines of human endeavour other than religious lines. A belief in modern revelation he held to be reasonable and sound.

Mr. William Blytheway, assisted by Mrs. James Sloane at the piano, contributed to the success of the evening with a vocal solo.

Mission authorities present at the conference were President and Sister James H. Douglas, the presiding officers of the British Mission. Visiting elders included Frank R. Bennett, president of the Welsh district; Farron E. Cutler, president of the Nottingham district; William A. DeHart, president of the Ulster district; Richard S. Bennett of the *Millennial Star* staff; and Max R. Openshaw and Theodore K. Lowther of the Hull district. The missionaries of the Scottish district are William Murdoch, president; and Elders John Rowell, Lane W. Adams, Dell R. Holbrook, John J. Shmway, Jr., James Pryde and Albert P. Smoot.

LANE W. ADAMS

Clerk of Conference

FROM THE MISSION FIELD

Doings in the Districts: Birmingham—If present efforts continue, Handsworth Branch is to have a new piano. On April 28th the Branch M Men staged a successful programme for members and friends of the branch. They then challenged the Bee-Hive Girls to outdo them.

The challenge was met on May 26th with a highly appreciated social in the branch hall. More than that, the girls beat their challenging brethren in raising funds for the new piano.

Bristol—Members of the Bristol District gathered at Earl of Bathurst's Park, near Cirencester, for a Whit Monday outing. King Alfred's Hall was made the center of their activities, which consisted of games followed by refreshments.

Manchester—At services held in the Manchester chapel on May 13th, John Craig of Manchester was baptized by Elder W. Jay Eldredge. Confirmation followed.

Nottingham—In an effort to increase their building fund, members

of the Nottingham Branch, thirty strong, gathered at the home of Sister Edna Rippon on April 28th. A house-party social, with games and refreshments, provided an interesting evening.

Under the direction of Local Elder Frank Orme, saints of the Derby Branch convened in their annual conference on May 20th. Christ's appearance on both hemispheres subsequent to His resurrection, and the teachings put forth at that time, formed the theme for discussion. The conference was addressed by District President Farron E. Cutler, and Sisters Emma Bradley, Alice Wathall, Queenie G. Wathall, and Charlotte Orme gave talks and musical numbers.

The history of the Relief Society and its accomplishments, with a preview of future efforts, was given at the Relief Society conference of the Nottingham Branch on April 20th. Speakers for the occasion were Elder Kenneth Cropper, Sisters Robinson, Shepherd, and Tinson.

In a characteristic spirit of fellowship and good fun over one hundred and fifty members and friends of the Nottingham District gathered in the Miners' Welfare Institute at Eastwood on May 19th for their first May Day Ball. With gay decorations the hall was transformed into a ball room fitting the occasion. Refreshments were served during intermission, and various prize dances were staged throughout the evening.

A conference of the Hucknall Branch Sunday School was held on Sunday evening, May 20th. Sunday School Superintendent Joseph Orton conducted the services.

Hull—A dramatic sketch, "Bobby," was presented by the Hull Branch M.I.A. on Thursday, May 17th. Under the directing hand of Sister Marion Barrett, Sisters Bryant, Ransom, and Leadley, with Brother Arthur E. Ransom performed before an interested audience. Games and dancing followed.

The Gainsborough M.I.A., under the leadership of Brother W. H. Fetchett, presented a programme

of songs and dances before an appreciative audience of more than eighty people at the Methodist Chapel, Hickman Street, on April 24th.

Leeds—Funds for a children's Whitsuntide treat were raised by means of a social evening and supper in the Leeds Branch hall on May 5th. The children were subsequently provided with a day at Horsforth Hall Park, a few miles out of Leeds.

Saints of the Leeds Branch met at Roundhay Park on May 22nd for a gala day in the open air.

Liverpool—Primary children of the Nelson Branch were entertained on May 17th with a moving picture show by Elders Roscoe G. Ward and E. Jay Milne. This proved a real stimulus for the enrollment of new members.

Visitors and members appeared well pleased with a social presented by the Blackburn Branch on May 12th. Funds raised were used to buy tokens for Mother's Day.

On May 17th girls of the Barrow-in-Firness Bee-Hive swarm devoted their programme to the honouring of Mother. This was the first programme of its kind to be presented there, and was given under the direction of Bee-Keeper Doris Owens, with encouraging results.

Saints of the Liverpool, Birkenhead and Bootle Branches met in the Bootle hall on May 16th for a district divisional social and contest evening. M.I.A. competitions were interspersed with a well-arranged programme. Liverpool Branch won first place in drama, and winners chosen in public speaking and music were Reginald McGhee and Sarah Reed, respectively of Bootle and Birkenhead Branches.

Under the direction of the District M.I.A. board Horace Heyes, James Pickles, and Thomas Bourne, saints of the Liverpool District staged an athletic carnival and M.I.A. contest on Whit Monday. From the nine branches of the district members and friends gathered in an open field near Blackburn. Field events—relay races, running

and jumping contests, and obstacle races—proved an exciting programme for contesting teams. Liverpool Branch went off with the laurels, the McWilliams sisters, Mary and Gordon Gardner comprising the winning team. Preston and Wigan Branches were the runners-up.

Then, climaxing the Year's M.I.A. Achievement Programme, the various branches met in the Blackburn hall for final competition in drama, music, debating, and public speaking. Here again Liverpool Branch showed their skill by winning first place in drama. Mary Day, Elizabeth McWilliams and Mary McWilliams constituted the winning cast in the presentation of "Our At-Home Day."

Sister Gertrude Corless of Preston won first place in music, and Brothers Horace Heyes and Thomas H. Webster took the honours in debating, adding a touch of humour to the occasion with a discussion of the question, "Resolved: that fish and chips should be eaten for supper." Brother Thomas H. Webster was given first place in the public speaking contest.

Attractive banners for the winners were made by Sister Edna Rickard of Wigan.

Newcastle—At an impressive service in the Sunderland chapel on May 23rd, held under the direction of President Gaskell A. Romney, William Bell, Wilkie Ridley Brewis, Mary Robinson Balls, Rose Ann Parkes, Evelyn Dodds, and George Appleyard were baptised. The ordinances were performed by Elders William G. Anderson and

Alonzo W. Stringham. Confirmation followed.

Scottish—Songs, recitations, and step-dancing furnished by members and friends of the Glasgow Branch provided a colourful programme for the annual Gold and Green social of the branch M.I.A. The organization president, Brother George White, welcomed more than sixty revellers to the function.

Welsh—Members of the Pontypool Branch met in the branch hall on May 20th for their annual conference. Emphasizing the theme "Divine Authority," a dramatization was presented in the afternoon session with Brothers Richard C. Thomas, Alvin Thomas, Harold Thomas, Hayden Forward and Sister May Alice Forward participating. Branch and district authorities, with Brother Albert Perry of the Cardiff Branch, spoke to the designated theme in the evening, and musical numbers were presented by Sisters Ivy Forward and May Alice Forward.

The home of Brother Edwin Dance was the scene of the Pontllanfraith Branch conference on May 6th. District President Frank R. Bennett, with Brother Dance and Elder Joshua Rallison, discussed the First Four Principles of the Gospel with members who gathered from scattered areas.

Personal—Married on May 26th were Brother John Thomas Brown, of Rochdale, and Miss Amy Bentley, of Castleton. At present they are at home at 22 Channing Street, Rochdale.

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